

1573.

Scene and allowed according to  
the order appoynted.

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# To the Reader, Thomas

Browne wisheth grace and peace.



Veras among other learned and notable Sermons preached this Lent before the Queenes most excellent Maestie, and by h<sup>r</sup> grace highly commended, I vnderstood by those that were presente, that hir Highnesse also liked very well, & commended most graciously that sermon whiche the learned & reuerende father in God, the Bishop of Chichester preached before hir Maestie, in so much that some noble Deeres, and many other desired a copie of the same. I partly to satisfie their desire, partly to signifie some sparke of my good will and duetie towards the author and preacher of this Sermon, my very good Lord (of whom I haue receiued benefite) trauelled so farre with those that could pleasure me in this behalfe, that I at length not onely receiued notes, but almost the whole discourses of that learned sermon, although not altogether in suche sorte as it was by the reuerend father preached; yet as much therunto as could be remembred. And for the benefit of other I haue here published the same, trusting that this my labour shall be no otherwise construed than thus: that whereas I my selfe can offer as of my selfe very little or nothing at all to the buylding of Gods Temple, I thoughte good to bring thereunto a goodly and beautifull pyller made by a cunning and noble workeman, which I truste for the excellencie thereof will be of a  
A. g. great

greate manye with plausible allowance topfully  
 receyued, to whome for the greater encreasing  
 of their ioy, I will say that which Aeschines sayd  
 vnto the men of Rhodes, who wondered marue-  
 lously at the oration of that famous Orator De-  
 mosthenes, Dreing but sayde and recited by him  
 vnto them: Quid inquit Aeschines si ipsum aua-  
 disseris sua verba resonantem? sentiens in De-  
 mosthene magnum Demosthenis partem deesse, si  
 quae ipse dixit ab alio recitarentur: Doe ye mar-  
 uell, sayde Aeschines, at this my rehearsall of  
 Demosthenes oration? what if you had hearde  
 him selfe sounding and pronouncing hys owne  
 words? Meanning therby, that in Demosthenes  
 great part of Demosthenes was wanting, when  
 that those things which he spake were recited of  
 an other. I doubt not, but vnto all, this my little  
 travell wil be acceptable: to them that were pre-  
 sent, bicause they shall agayne be put in mynde of  
 that whiche they befoze heard, and so maye moze  
 deeply consider the same: to those that were ab-  
 sent, for that they shall heare that whiche befoze  
 they heard not, & so be made better learned vnto  
 saluation. And thus desiring thee good Reader,  
 to be thankfull vnto God for this and other  
 good frutes of the labozers in his vine-  
 yardes, I bid thee farewell, from  
 Westminster the. vij. of Aprill,

# A godly Sermon preached at Grenewiche.

God bee mercyfull vnto vs, and blesse vs, and shewe vs the light of his countenance, and bee mercyfull vnto vs: that his swaye may bee knowne vpon earthe, hys sayng health among all Nations, through our Lorde Iesus Christ. Amen.

**R**emember thy maker in the dayes Eccl. 12  
of thy youth, before the tyme of trouble come, and the yeres approach, of the vvhiche thou shalt say, I haue no pleasure in them.

2 Before the sunne, & the light, and the moone, and the stars be darkned, and the cloudes returne after rayne.

3 Before the keepers of the house doe tremble, and the strong men do bow, and the grinders do cease, being fewe in number, and they that looke out of the vvindowes vvaxe darke.

4 And they shut the doores in the streete through the vveaknesse of the voyce of the grinding: & they ywake at the noyse of the birde: and all the daughters of musicke be deafe.

A. iij.

5 Be



A godly Sermon

5 Before the high ones doe dreade  
and shake in the vway : The Almond  
trees doe blossome, and the Grasshoppers  
doe sticke vp, and the Capers  
vvaisted : for man shall go to his long  
home, and the mourners shall goe a-  
bout in the streete.

6 Before the siluer thread be length-  
ned, and the golden caule do shrinke,  
and the Pype bee broken vpon the  
spring, and the vvheele vpon the ci-  
sterne.

7 For dust shall returne to earthe  
from vvhence it vvas, and the spirite  
to God vvhich gaue it.

Before I proceede any farther, I shal most  
humbly beseeche you to pray.



**T**he Preacher king Sa-  
lomon in the. ii. chapters go-  
ing before, hath reckened vp  
all the ioyes & pleasures, bothe  
of the body, and of the minde, & hath found  
by

by the wisdome of God, that they be all  
mere vanitie and miserie: for he saith,  
I haue considered all the woꝝkes that are  
done vnder the sunne, and beholde all is  
vanitie and veration of the spirite. And  
thervpon taketh occasion in this twelfth  
chapter, to exhort euery one to serue God  
in tyme, befoze trouble come, oꝝ sicknesse  
griue, oꝝ age presse, oꝝ death carrie vs a-  
way. For the body that is but dust, shall  
goe againe to dust, and the spirite whiche  
is eternall shall retorne to God, as wyl  
moze playnly appeare by a bꝛief discourse  
and expounding of the Metaphoꝝs and  
darke speeches.

Ecc. 1. 14

Remember thy maker in the dayes of thy  
youth. That is: Serue the Lord thy God  
that made thee of nothing, & redeemed thee  
of worse than nothing, whilest thou arte  
yong, strong, helthfull, riche, and mery.

Before the time of trouble come, and the  
yeeres, of the whiche thou shalt say, I haue no  
pleasure in them. That is: befoze pouertie,  
sicknesse, losse of friends, banishment, perse-  
cution, and miserie come vpon thee, in the  
which flesh and bloud hath no pleasure.

Aug.

Before

A godly Sermon

Before the sunne, and the moone, and the  
starres be darkned, and the clouds retourne af-  
ter rayne. That is: Before thou fall to such  
extremitie, that thou not only do not take  
any ioy or cōfort of y<sup>e</sup> light of the sunne, of  
the moone, & of the stars, & other creatures  
which God hath made for y<sup>e</sup> cōfort of man:  
but y<sup>e</sup> clouds retourne after rayne, sicknesse  
grow vpon sicknesse, grief vpon grief, paine  
vpon paine, sorrow vpon sorrow. These Me-  
taphors do signifie trouble and sicknesse.

Before the keepers of the house doe trem-  
ble. The body is called y<sup>e</sup> house, for that as  
a man is lodged & dwelleth in his house for  
a time: So the soule or spirite is lodged &  
dwelleth in the body as in his house for a  
time. The handes be called the keepers of  
this house or body: for that, as the keepers  
of the house do dresse vp the house, repayre  
and defende the house from spoyles and  
breaches: So the handes do apparell, feede,  
repayre, and defende the body from spoy-  
les and inconueniences.

The strong men do bow. The legges be  
called strong men: for that as strong men  
be porters, and beare burdens, & as posses  
and



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and pillers do beare vp houses, and buyldings : so the legges of men doe beare vp the burdens, the buyldings, the houses or bodics of men.

And thy grinders do cease, beeing fewe in number. The teeth be called the grinders : for that, as the millstones do grinde, bruse, and make small the corne that is to be baked : Euen so the teeth do grinde, chaw, and make small the meate that is to be baked or concocted in the stomake.

And they that looke out at the windowes waxe darke. The windowes be called eye lids, the eyes be those that looke out by the windowes. For as they which are in the house, are comforted & directed by the light which they see by the windowe opened: so the powers of the body be comforted, and directed by the light which they receyue by the eyes, the eye liddes being opened.

And they shutte the doores in the streete. The lippes be called the doores, for that as the doores do shut and close in all things that be in the house: Euen so the lippes do shut & close the tong, the breath, & all other things that be in the house of the body.

A. v.

And

## A godly Sermon

And they wake at the noyse of the birde.  
When men were olde, their bzaïne wax-  
eth dry, sleepe fayleth, and then they rather  
slumber than sleepe, in so much that the  
crowing of a cocke, the chirping of a birde,  
or any little noyse will awake them.

And all the daughters of musicke be deafe.  
The eares be called the daughters of mu-  
sicke, for that the harmonie and consente  
of notes and soundes, is tuned and iudged  
by the eare.

The high ones doe dread and shake in the  
way. The upper partes of the body be cal-  
led the high ones, which in aged persons  
do croke and stoupe, and as it were shake  
for feare.

Before the Almōd trees do blossome. The  
head is called the Almonde tree, and gray  
beares the blossomes: for that as the blos-  
somes do cause the Almond tree to shewe  
all white, so the gray beares do make the  
head shew all white.

And the Grashoppers stick vp. The shoul-  
ders be called the grashoppers, for that as  
the legges and wings of Grashoppers doe  
stick vp, and appeare aboue the body: so  
the

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the shoulders in leane and aged persons do  
sticke vp and appeare about the body.

And the capers wasted. The capers do  
here signifie the reynes: for that *Caparis* is  
an herb which is very good for the reynes.  
His meaning is, before you be aged: for  
that in aged persons the hands do quauer  
and tremble, the legges be faint and feeble,  
the teeth decay and fall out, the eyes waxe  
dimme, the lippes wil not easily open and  
shutte: they sleepe little, and watch muche  
thzough the dzenesse of their bzayne: their  
hearing fayleth, they stoupe, and shake as  
they go, their heades be white, their shoul-  
ders sticke out, & their reines be wasted.

Before the siluer thread bee lengthened.  
The siluer thzead is the sinewes which do  
stretch and lengthen vpon death, and they  
be called siluer thzeades, for that they be  
white like siluer, and doe holde, binde, and  
tye together the bones of the body, whiche  
would els one fall frō an other, as thzeads  
and lynes doe bynde together other lose  
things.

And the golden caule do shrinke. The  
skinne whiche couereth and encloseth the  
bzayne



## A godly Sermon

brayne is called the golden canle : bicause it is yelow like golde, and dothe enclose, and keepe together the brayne , as the canle dothe enclose, and keepe together the beare.

The pypes be broken vpo the spring. The hart is called the spring, & the Arterie the pipe : for that as water hauing the beginning in the spring, dothe flowe out of the spring into the pipe, and from one pipe to an other to euery office in the house : so the vitall spirites springing or beginning in the heart, go out of the heart into the arteries, which be round & hollo w like cundite pypes, and runne from one arterie to an other, to all the partes of the bodie.

And the wheele vppon the cisterne . The stomacke is called a cisterne, a lake, or a poole . For so the Hebrew word doth signifie, and the liner is called the wheele , the wench, or plumpe : for that as waters do not spring in a lake or poole , but eyther fall by rayne, or be gathered together by the industrie and deuise of man: so meat & drink haue not their beginning in the stomacke, but be put into it by the hande or mouth.

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month. And as by a wbeele and wrenth,  
oz plumpe and certayne lynes, men doe  
plumpe and drawe water out of the lake  
oz poole for their necessarie vles: so the li-  
uer by the veynes doth plumpe and drawe  
the iuyce out of the stomake, and doth alter  
and change it into bloud, and conuey it to  
the nourishment of the body.

For dust. What is, the fleshe and bones,  
which were made of earth and dust shall  
bye and rot, and returne to earth and dust  
agayne.

The spirite shall go agayne to God, which  
gave it. What is (sayth the Chaldee Para-  
phrast) the soule shall go agayne to stande  
in iudgement befoze the Lord which gave  
it to man.

The principall lessons be these: First,  
that ech one ought to serue God in time.

Nexte, that trouble, sicknesse, age, and  
death be Gods bayliffes to arrest & warne  
vs of our dutie to God.

Thirdly, that euery one shall rylse a-  
gayne, and giue an accompt to God of his  
doings.

The firste lesson is conteyned in these  
words:

**A godly Sermon**

**wordes :** Remember thy maker in the dayes of thy youth: in the which we are to learn :

- 1 **First,** what it is to remember God.
- 2 **Secondly,** to note the cause that mo-  
ueth vs to remember him.
- 3 **Thiroly,** the time and season of this re-  
membzance.

**The remembrance of duetifull  
seruing of God.**

**I**t appeareth by the course of the Scrip-  
tures, that to remember our maker, is  
**Rom. 5. 10** to beleue in God, and Christ Iesus, which  
gane him selfe to dye for vs being his eni-  
**Eph. 2. 1.** mies, which hath quickned vs being dead  
in sinne, who being once dead in the infir-  
mitie of the flesh, rose againe with power,  
**Eph. 4. 8.** ascended into heauen with maiestie, hath  
**Eph. 1. 21.** led away Captiuitie captiue, and reigneth  
in heauenly thinges aboue all principali-  
ties and powers, and aboue euery name  
that is named, not onely in this world, but  
in the world to come. Who by his flesh  
hath taken away the diuision and separa-  
tion that was betwene God and vs, abo-  
**Eph. 2. 15.** lishing the law which was set against vs  
in



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in precepts & decrees. Who is our peace, Eph. 2. 14.  
our aduocate, and propitiation for the  
sinnes of the whole world. By whom we John. 2. 2.  
haue boldnesse, and entrance with all con- Eph. 3. 12.  
fidence through fayth in him. For as there  
is no way into the house but by the doze:  
so there is no commyng to God, but by  
fayth in Christ. By this doze entred Cor- Act. 10. 1.  
nelius the Romane: by this doze entred y  
Ethiopian Eunuch. By this doze Zacheus Act. 2. 37.  
receiued y person of Christ into his house,  
& saluatio to him & his whole familie. By Luc. 19. 5.  
this doze the Taylor mentioned in the. 16. of Act. 16. 31.  
the Acts, receyued saluation to himselfe, &  
all his house. And Ambrose vpon the E- Ambrosius.  
pistle to the Romanes. This was Gods his  
determination, that the lawe surceasing,  
the grace of God should require only fayth  
to saluation. And Basill in his booke de his Basilius.  
militate. The bumble knoweth that he is  
boyde of true iustice, and that he is iusti-  
fied by onely fayth in Christ. And Heze- Hezechi-  
chius vpon Leuiticus, sayth: The grace of  
God is giuen of mercy and fauour, and  
receyued by onely fayth. And Chrysostome Chrysost.  
vpon the epistle to the Galathians, chap. 3.

They

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They sayde: whosoener stayeth himselfe  
vpon only sayth is accursed. Contrariwise  
S. Paule proueth that whosoener stayeth  
him selfe vpon only sayth, is blessed.

And yet as fire euer giveth lighte and  
heate, so true sayth euer yeldeth the feare  
of God, and loue of God. When S. Paule  
had first taught the Romanes that they  
were sealed and assured of eternall lyfe by  
Rom. 12. 1. sayth in Christ: After he teacheth them to  
yelde them selues, a quicke, holy, & plea-  
sant sacrifice to God, which is their dutifull  
Eph. 1. 14 seruing of God. When S. Paule had first  
taught the Ephesians, that Christ is the  
earnest of their inheritance, after he tea-  
Eph. 6. 14 cheth them to put on the cōplet armour of  
God, hauing the loynes girded in truth, &  
hauing on the brestplate of righteousness,  
and their fete shodde with the Gospell of  
peace, to take vnto them selues the shield  
of sayth, and the helmet of saluation, & the  
sword of the spirite, which is the word of  
God, and to pray & watch with al perseue-  
rance. So when the Praecher had taught  
first the remembrance of God, after he tea-  
Col. 12. 13 cheth the feare & loue of God: let vs heare  
the

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the conclusion of all, sayth he : feare God,  
and keepe his commandments, for that  
is the doctie of eache man. Nowe to keepe  
God his commaundements, and to loue  
God is all one as Christ teacheth vs in the  
14. of Iohn. If you loue me, keepe my com- *Ioh. 14. 12*  
maundements. To the same effecte dothe  
*S. Hilarie* expound this sentence. Remember *Hilarius.*  
thy maker, that thou mayst reuerence  
his maiestie mightely, loue his godnesse  
feruently, embrace his truth zelously, and  
beleue his promises saythfully. And also  
*S. Augustine*, Remember thy maker, that *August.*  
is, remember his might, that thou mayst  
beleue : his mercy, that thou mayst hope :  
his iustice, that thou mayst be fearefull :  
his godnesse that thou mayst be thankfull.

The cause which moueth vs to  
remember God.

**T**he cause which moueth vs to remem-  
ber God is imployed in thys worde  
Maker. For diuers good writers bothe olde  
and new say, that this is the sense. By  
cause thou arte made after the image of  
God, *Totus es obligatus ad eius seruitutē*: Thou



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- art wholly bound to serue him. The Image  
**Eph. 4. 24** of God (according to S. Paule) is nothing  
els but rightuoulnesse & holinesse of truth:  
So that the Preacher sayth thus muche :  
God hath made thee, & made thee iust and  
holy, therefore thou oughtest to serue him.
- Exo. 20. 2.** In the. 20. of Exodus, the Lorde spake  
all these sayings : I am the Lord thy God,  
which brought thee out of the lande of E-  
gypt, out of the house of bondage. Thou  
shalt haue none other God but me. In the
- Exo. 19. 3.** 19. of Exodus, God sayth to Moses : These  
things shalt thou tell to the house of Jacob,  
and declare to the house of Israel : your  
selues haue seene what I haue done to the  
Egyptians, howe I haue carryed you vpon  
the wings of Eagles, and haue adopted  
you to me : if therefore you heare my  
voyce, and keepe my coneuant. &c. In
- Isa. 5. 1.** the. 5. chapter of Esay, My beloued had a  
vineyarde in a plentifull ground, and he  
hedged it, and walled it, and pickte Stones  
out of it, and planted it with good Grapes,  
and buylded a tower in the middes of it,  
and a wine presse in the middes of it.  
What could I haue done (sayth he) for my  
vinco

vineyarde that I haue not done : but that  
 I looked it should yelde grapes, and it yel-  
 ded wild grapes. I looked for iudgement, &  
 beholde iniquitie : I looked for iustice, and  
 beholde outcry. In Micheas the. 6. chapter:  
 My people what haue I done to thee, or  
 wherein haue I grieved thee : answere  
 me. Surely I brought thee out of the lande  
 of Egypt, I deliuered thee from the house  
 of bondage, I sent befoze thee Moses, Aa-  
 ron, & Miriam. Remember therefore what  
 Balak king of Moab had deuised, and  
 what Balam the Sonne of Beor answere-  
 red him from Sittim vnto Gilgall, that  
 thou mayest knowe the righteousnesse of  
 the Lord, and what the Lord requireth of  
 thee: to do iustly, & to loue mercy, & to hum-  
 ble thy selfe, & walke with thy God. And  
 in the. 102. Psalm: O my soule praise thou  
 the Lord, and all that is within me blesse  
 his holy name. O my soule praise thou the  
 Lord, and forget not all his benefites,  
 whiche forgiveth thee all thine iniquities,  
 which healeth all thine infirmities, which  
 deliuereth thy life fro death, whiche crow-  
 neth thee with mercy and goodnesse.

Mich. 6.3

Psalm. 102.1

## A godly Sermon

The grace & mercy of God hath made man iust and holy. The grace and mercy of God hath brought mā out of the hellish Egypt, and caried him vpon the wings of Angels. The grace & mercy of God hath planted the vineyarde of his Church in a fertile ground: hath bedged it with his law: hath walled it with his sacraments: hath picked out the stones of superstition and wickednesse: hath buylded a toure, & set watchmen, Patriarches, Prophets, Apostles, Euāgelists, & Pastours to keepe it: hath made a wyne presse of Princes, Judges & Magistrates. The grace & mercy of God hath set ouer his people godly Kings and Quēnes, godly preachers and Ministers. The grace and mercy of God forgiueth all their sinnes, healeth all their infirmities, and giueth them the crowne of mercy and goodnesse. The grace and mercy of God is the cause of all blessings and goodneses. Every good gift, and every perfect gifte (as sayth S. James) is from aboue from the father of light.

Jer. 1.17.

Eph. 1.3.

Blessed be therefore God, even the father of our Lorde Iesus Christe, whiche hath



bath blessed vs with all spirituall blessings  
in heauenly things in Christe. As he hath  
chosen vs in him befoze the foundation of  
the world, that we should be holy & with-  
out blame befoze him in loue, who hath  
fozeappointed vs to be adopted thzough Je-  
sus Christ, vnto him selfe, according to the  
good pleasure of his will to the praise of the  
glozy of his grace, wherewith he hath made  
vs accepted in his beloued: by whome we  
haue redemption thzough his blood, euen  
the forgiveness of sinnes, according to his  
rich grace, wherby he hath bene abundant  
toward vs, in al wisdome & vnderstanding.  
And therefore he giueth great & iust cause  
to euery one to remember and serue him.

For sith the father hath entayled his  
lands vnto his sonne, ech sonne ought, & a  
good sonne will honour, loue & obey so good  
a father. Sith a friende hath made a deede  
of gift of al his goods to his friend, ech friend  
ought, & a good friend wil be kind & thank-  
full to him and his agayne. The God and  
father of heauen & earth hath entayled and  
assured the lande of eternall ioy to vs his  
chilozen. Their good friende and brother

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Christ Iesus hath giuen them himselfe to  
 Mat. 1. 25 be bozne of a virgin, to hunger & thirst, to  
 Mat. 4. 24 be spitted on and scourged, to be rent and  
 Joh. 19. 28 tozne, to suffer death, & death of the crosse,  
 Math. 26. to beare the paynes and tozments of hell,  
 67. and Gods wrath. He hath giuen them his  
 Joh. 19. 1 holinesse, his righteousness, his truth, his  
 John. 19. patience, his mercy, and the inheritance  
 Math. 27. of his glorious kingdome. And therefore  
 46. they ought to be obediēt to so good a father,  
 1. Cor. 1. 30 and to be thankfull to so louing a brother.  
 The Dre dothe knowe his owner, and the  
 Esa. 1. 3 Ass his masters cribbe: and muche moze  
 ought man to know the mightie Lord, and  
 Ps. 103. 9 mercifull God. The sunne setteth & riseth:  
 the Moone keepeth his full, his wane and  
 change: the sea dothe ebbe and flowe: the  
 earth yeldeth grasse and cozne, and fruite  
 for man, as God hath made them, and ap-  
 poynted them to do: And shall not man la-  
 bour and watche, pray and fast, be mercy-  
 full, iust, holy, and true, as God hath made  
 him, and appoynted him to be?

The frowarde sayth: we may do what  
 Deu. 11. 32 we list: but the holy ghost sayth, thou shalt  
 only do that I comaund thee. The Epicure  
 sayth:

saith : Let vs eate and drinke, and be mery, for to morowe shall we dye : But the 1. Cor. 15.  
 holy ghost sayth : Meates are ordeyned for 32.  
 the bellie, and the bellie for meates : but 1. Cor. 6. 13  
 God shall destroy bothe it, and them. The  
 riciete sayth : It is as good to sitte idle, as  
 worke idle, & it nedes not, or it bootes not :  
 But the holy Ghost sayth : All these blessings  
 shall come vpon thee and take holde  
 of thee, if thou shalt keepe my worde. Bles- Deu. 28. 2  
 sed shalt thou be in the cite, and also in  
 the fielde : blessed shalt thou be when thou  
 goest forth, and when thou comest in : blessed  
 shall be the fruite of thy body, and the  
 fruite of thy ground, and the fruite of thy  
 cattell, and all that thou settest thy hande  
 vnto. But if thou do not keepe my lawe :  
 Cursed shalt thou be in the Citie, and also  
 in the fielde : cursed shalt thou be when  
 thou goest forth, and when thou comest  
 in : cursed shall be the fruite of thy body,  
 and the fruite of thy ground, and the fruite  
 of thy cattell : and cursed shall be all that  
 thou settest thy hande vnto.



The time of our remembrance.

**I**N the dayes of thy youth. The Hebrew word Bakarah signifieth youth, or a thing chosen of the rote Bakar. For that a yong man is chosen, and apte for any worke, or any thing. So the time of our remembrance is our young yeres, our flourishing days, the time of prosperitie, & time of this our life, whilest we may be framed to remember God. In the morning sowe thy seede: make no tarrying to turne vnto the Lord, and put not off from day to day: for sodaynly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perishe in the dayes of vengeance, for man dothe not knowe his time, but as the fyshes that are taken in an euill nette, and as birdes that are caught in a snare: so are the childezen of menne besnared in the euill tyme, when it falleth vpon them sodaynly. *Ecce*

**Apo. 16. 15** *venio sicut fur*: Beholde I come sodaynly lyke a theefe: Blessed is he that watcheth, and

**Eccl. 9. 10.** keepeth his garmentes. What soeuer thy hande can doe, doe it by and by. For there is neyther worke, nor inuention, nor knowe

knowledge, nor wisdom in the grave  
 whither thou goest. **W**orke while day is,  
 for nyghte wyll come when no body can **Joh. 9. 4.**  
 worke. Cast thy bread vpon the waters,  
 for after many dayes thou shalt finde it.  
**G**ive a portion to seuen, and also to eyght:  
 for thou knowest not what euill shall be  
 vpon the earth. **N**oah buylded the Arke **Gen. 6. 14**  
 whylest the wether was saye: **J**oseph **Ge. 41. 48**  
 made barnes and grayners, and layde vp  
 grayne and cozne in the seuen plentyfull  
 yeres. **T**he Ante hayng no guide, master, **Pro. 6. 7.**  
 nor ruler, prouideth meate for hir selfe in  
 sommer. *Ante languorem adhibe medicinam:* **Ecc. 18. 18**  
**B**efore sicknesse take phisicke, and before  
 iudgement trye thy selfe, and thou shalt  
 finde fauour in the sight of **G**od. **T**he five **Mat. 15. 1.**  
 wyse **M**irgins toke oyle in their vessels,  
 with their lampes, and were readie when  
 the **B**idogrome came forth, and went in  
 with him to the mariage. **T**he **L**ord pray, **Luk. 16. 8.**  
 seth the vniust **S**teward, for that he had  
 done wisely: and **C**hryste willeth his to  
 make them friendes of the **D**ammon of  
 iniquitie, that when they sayle, they may  
 receyue the into euerlasting tabernacles.

**A godly Sermon**

**Nowe for oure particular instruction :**  
**God hath deliuered England from sozren**  
**bondage: the burden whereof as we may**  
**beholde in our neighbours on euery side,**  
**so haue we domesticall glasses to see it in.**  
**Howe the Danes ouerrunning this lande**  
**caused the Englishe men to eare and sowe**  
**their lande, and doe all other labours, and**  
**the Danes did vse their wiues, daughters**  
**and seruants at their pleasure : and if any**  
**Englishe man had met a Dane vpon a**  
**bridge, the Englishe man might not stirre**  
**one foote befoze the Lord Dane was past :**  
**and if the English man had not made low**  
**curtesie to the Dane at his comming by,**  
**he was sure to be sharply punished. The**  
**Normands hauing title by English bloud,**  
**and speeding by the good will of the most of**  
**Englishe nation, yet burdened them with**  
**great tribute and exactions, toke to them-**  
**selues the chiefe possessions of the lande,**  
**ordayned newe lawes and newe coynes,**  
**ouerthrew the houses of the Nobilitie, and**  
**filled all Churches with strangers.**

**God hath deliuered bys Englishe**  
**Church from the Romish Pharao, whiche**



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byd not onely keepe it vnder with the bur- **Exo. 5. 45**  
dens of Annates, Elections, Preventions,  
Rescripts, Collations, Bulles, Seales,  
Signatures, Smokefarthings, and Peter  
pens, and such like: But also loaded their  
consciencs with the straw and clay of su- **Exo. 5. 76**  
perstition, error, and ignozance.

God hath caried the chiefe of England,  
the Nobles, Ministers, & many other good  
folk vpo the Eagles wings, thzough mar-  
uelous dangers, & miraculously preserued  
them, as their owne consciences doe best  
knowe. For remember what Athalia  
and hir bloudy priest Matham: what Ba- **2. Re. 11. 18**  
lam of Italie & his persecuting kings Ba- **Num. 22.**  
laac and Sehon: what his cruell Dukes **2. Reg. 18.**  
Kabsache and Holoferne: what Adonias, **19.**  
and Abisac had deuised: and what their **Jud. 7. 1.**  
Balamites answered them from Sittim **1. Re. 2. 17**  
to Gilgall, from the beginning of thoznes  
and troubles, to the wheele & type of rule  
and dominion.

God hath planted his English Church  
in a pleasant, fertile, and healthfull soyle:  
he hathe given it plentie of all manner of  
vittailles: he hathe endued it with peace  
and

## A godly Sermon

and concoyde aboue all countreys rounde  
about it: He hath hedged it with his Gos-  
pell, the seede of grace, which sowen in the  
**Mat. 13. 3.** furrowes of Christian hearts encreaseth  
and multiplieth exceedingly: the precious  
**Matth. 13.** iewel more deare to the godly, than all  
<sup>45.</sup>  
**Eph. 6. 17** the treasures of the world: the spirituall  
sword, that cutteth the hearts, and par-  
teth the flesh from the spirite: the heauen-  
**Matth. 13.** ly pette, that encloseth, and bringeth to-  
<sup>47.</sup>  
gether the childezen of God: the water of  
**Apo. 22. 17** life which washeth away our sinnes: the  
**1 Cor. 23. 29** sacred fyre, that burneth away the super-  
fluous humors of worldely desires: the  
**Mat. 13. 33** wholsome leauen that seasoneth and edi-  
fyeth the soule: the sweete bread, that feedeth  
the man of God: And the true keye  
**Luk. 11. 52** that openeth to vs Christ Iesus, the doore  
of the kingdome of heauen.

God hath buylded in it the sincere and  
substantiall walles of the Sacraments of  
Baptisme and the Lordes Supper, the  
seales of sayth, the watche words of Chri-  
stian souldiers, the images of our Resur-  
rection, and the pawnes of our saluation.  
He hath pickt out the stones of errour  
and

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and heresse.

God hath set ouer it Miriāh, to set forth  
his glozy, to cause his woꝛde to be taught,  
to aduance vertue, to punishe vice, to be  
a nurse and fosterer of his people, to write  
out his booke, and to reade on it continu- **Esa. 49. 23**  
ally, to keepe his commaundementes, not **De. 17. 18.**  
turning from them to the lefte hande, noꝛ  
to the right. He hath set ouer it many good  
Moyseles, that many stande in the gappe, **Pl. 106. 7.**  
to turne away Gods wyath, to guide gods  
people in the wildernesse of these perillous  
dayes, and to iudge them from mornynge  
to euening: and many good Aarons to ring **Exo. 18. 15**  
the golden belles of the Law and Gospell  
in Gods Sanctuarie and Church, to pre-  
sent sacrifices of thanksgyving, and to **Ecc. 45. 17**  
giue light to Gods people by his woꝛde.  
He hath placed in it keepers and watche-  
men, preachers & ministers, whiche save  
his flocke, plowe his grounde, and sounde  
the trumpet of his woꝛde, so goply, so hear-  
nedly and paynesfully, as theyr laste sel- **Ps. 101. 16**  
dome oꝛ neuer hathe tasted the lyke. Al-  
though Cicerges dogges that shoulde bark  
at the Romishe wolues, begyn to snatche

at



**A godly Sermon**

at the christian Bellwethers.

He hath made a winepresse of Judges, Justices, and Magistrates, to presse the husk of controuersies and suites from the iuyce, bite from vertue, fallshode from truth.

And al these hath he done, to moue vs to beleue that he is God almightie, the first and the last; the God of Gods, Lorde of Lordes; and that besides him is none. To moue vs to feare the profoundnesse of his riches; wisdom, and knowledge. Who is greater than our hearts; and knoweth all things; who yeldeth ioyath in the day of ioyath; to enery one according to the hardnesse of his heart: who if we will not turne, hath whet his sword, bent his bow, and prepared the arrowes of deathe. To loue him as true and saythfull, as gentle and mercifull; who hath not dealte wyth vs after our sinnes; no; rewarded vs after our iniquities: But loke howe wide the East is from the west, so farre hath he set our sinnes from vs.

All these hathe he done to moue vs to seeke the Lorde with all our hearts, & to be zealous

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zelous in the truthe of the icolous God,  
 whiche giueth not his glozie to an other,  
 whiche will haue vs all, oz no part of vs,  
 and casteth the luke warme oute of hys  
 mouth. To keepe our spirites, soules, and  
 bodies pure, and without blame to the  
 comming of our Lorde Iesus Chzist. To  
 be saythfull and constante that we may  
 receyue the crowne of life: To labour to  
 ouercome, that we may eate of the hidden  
 Manna, to be clothed with whyte aray,  
 and to be made pillers in the Temple of  
 God.

All these hath he done to moue vs to  
 girde our selues with truthe, to binde it  
 about our neckes, and to wyte it in the  
 table of our heartes, to fye the softe pil-  
 lowes of flatterie, the paynted cloake of  
 dissimulation, the sharpe razors of flande-  
 ring, and speake the truthe eche one to an-  
 other. To arme our selues with righte-  
 ousnesse, and to make good good, and euill  
 euill, darkenesse darkenesse, and lighte  
 lighte, swete swete, and sowze sowze,  
 To put on the shoes of peace, the chayne  
 that lincketh Chzistians together wyth  
 the

Den. 4. 29

Ex. 34. 14

Esa. 42. 8.

Apo. 2. 10.

Le. 11. 44

1. Th. 5. 48

Apo. 2. 10.

Apo. 2. 18.

Ap. 3. 5. 12

Eph. 6. 14

Prout. 3. 3.

Eze. 13. 18.

Psal. 52. 4

Eph. 4. 25.

Eph. 6. 14

Esa. 5. 10.

Eph. 6. 15.





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of repentance before the pangs of death  
do come. Likewise virgins to haue readie Mat. 25. 1  
the lampe of fayth, and the oyle of vertue  
before the brydegrome Christe Iesus doe  
shutte the doores. Lyke good Stewardes Luk. 16. 8  
to prouyde for the Tabernacle of heauen,  
before we lose the office of this life. In the  
dayes of sayre wether, of plentie of Som-  
mer, of health, of oportunitie, of this life,  
to remember our maker, and to serue him  
dutifully. And thus much of the first prin-  
cipall lesson.

Trouble, age, sicknesse, and death, be  
Gods Bayliffes.

**B**ut the nature of man is so crabbed and  
frowarde, that commonly the mercies  
and graces of God do little preuaile with  
him, and therefore when man forgetting  
the goodnesse of God, beginneth to waxe  
secure and carelesse. God hathe certayne  
Bayliffes and scourges, as trouble, sick-  
nesse, age, and death, whiche he sendeth  
forth to arrest them to come to his Court  
of Justice, there to be warned of their sin-  
nes, and punished for their offences. As the

C.

holg

A godly Sermon

**De. 18. 15.** holy ghost dothe teache in the. 28. of Deuteronomie, by Moyses: If they will not obey the voyce of the Lorde their God, the Lorde shall sende vpon them, trouble, cursing, and shame: The Lorde shall make the pestilence cleaue vnto them: the Lorde shall smite them with puerilitie, sicknesse, and colde, drought, blasting, and meadowe: the heauen that is ouer their heads shall be brasen, and the earth that is vnder them yron. In the. 32. of

**De. 32. 18.** Deuteronom. Thou haste forsaken the mightie God that begatte thee, and haste forgotten the Lorde that made thee. The Lorde then sawe it, and was angry, and sayde, I will hide my face from thee, and thou shalt bee consumed wyth hunger, and burnte with heate, and bitter destruction. I will also sende vpon thee the teethe of beastes, with the venim of Serpentes. Also he dothe complayne by the Prophet

**Dee. 2. 5.** Dee. Your mother hath sayde, I will goe after my louers, whiche gaue me my bread and my water, my wool & my flaxe, my oyle and my wyne. Therefore will I stoppe hir wayes with thornes, and make  
a wall

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a wall, that she shall not finde hir pathes.  
And by the Prophet Jerem. Cast out this Jer. 15. 2.  
people, and let them departe: And if they  
say, whither shall we departe: Then tell  
them: Thus sayth the Lorde. Suche as  
are appoynted to death, vnto death: and  
suche as are for the sword, to the sword:  
and suche as are for the famine, to the fa-  
mine: and suche as are for captiuitie, to  
captiuitie. Nimrod and his adherents for-  
gat God, and sayde one to another: Come Gen. 11. 24  
let vs make byicke, & burne it in the fire,  
and let vs buylde vp a Citie and a Toure  
whose toppe may reach vnto heauen; that  
we may get vs a name: But God sent his  
bailiffe Trouble, which arrested the with  
a writ of confusion, and confounded their  
language, that one might not perceiue an-  
others speeche. Iobs sonnes forgot God, & Job. 1. 4.  
made feastes euery one in his course, but  
on a daye when they were eating and  
drinking in their elder brothers house,  
God caused his bayliffe Trouble to  
arrest them with a writ of tempest, which  
smote the foure corners of the house, and  
kylled them all. The people of Israll  
C. ii. for



## A godly Sermon

**Exo. 17. 2.** forgot God, and murmured for bread and drinke : But God caused bys Wayliffe trouble to arrest them with a writte of warre, for the Amalechites smote a great number of them.

**Num. 21. 6** The people of Israell mere werie of their iourney to the lande of promyse, wherefoze God caused them to be arrested with a writte of fyre, which consumed the uttermost part of the host.

**Num. 21. 6** The people of God blasphemed God, but he caused them to be arrested with a writte of fyrie Serpentes, whiche stong them so, that many of the people of Israell were destroyed. The inhabitauntes  
**2. Par. 36. 14.** of Iuda and Ierusalem trespassed wonderfully, accordyng to all the wyckednesse of the Heathen, and polluted the house of God, and mocked the messengers of God, despised bys worde, and euill vled his Prophetes, wherefoze the Lorde caused them to be arrested and lined with long captiuitie : for they were ledde away prysoners vnto Babylon.

**2. Reg. 17. 23.** The tenne trybes worshipped straunge Gods, and walked after the rytes of the  
Gen.

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Gentiles, and therefore **G D D** caused them to be arrested, and fyned with long captiuitie: for they were prisoners amongst the Assyrians. Jeroboam king of Israell, hearing the wordes of the man of God whiche cursed the altar in Bethell, stretched forth his hande, saying, lay holde on him: But his hande withered, and he coulde not plucke it in a gayne. Akezias trusted in Belsebub of Esceron, and therefore he did fall out of the Gallerie in the toppe of his house in Samaria, and dyed vpon it. Zedechias did euill in the sight of the Lorde, and Nabuchodonozor king of Babylon slewe his sonnes befoze his face, & put out his eyes, and bounde him in chaynes, and caried him prisoner to Babylon. Alcimus general to king Demetrius, commaunded all the walles of the holye house, and the monumentes of Prophetes, to be pulled downe: But he was plagued, and his mouth was stopped, for he was stricken with a palsey, and could no moze speake. Valerian the Emperoure cruelly persecuted

C.iiij.

## A godly Sermon

1. Reg. 21.  
13.

2. Mach. 9  
9.

cuted the Christians, whome Sapor king of Persia tooke in battayle: and dyd not onely leade hym about with a leace like a bloude bounde, but also vsed him for a footstole to get vpon his horse. Achab caused Naboth to be put to deathe, for that he refused to sell him hys Vineyard: But bothe Achab him selfe was slayne in battayle, and all hys house vtterlyc destroyed. Antiochus swelled in pride agaynst God: but God smote hym with an incurable and inuincible plague: the payne of the bowels (whiche was remedlesse) came vpon hym, and hee fell downe from the Chariot that ran swifter, and brused all hys bones, and the wormes came out of his body in abundance, and whylest hee was alyue his fleshe fell off from hym for payne and torment.

They of the Church of Israell were vnthankfull to God, and ascribed vnto Idols their breade, and their water, their wolle and their flaxe, their Oyle and their drinke: they glozved in themselves,



selues, and made them Castles and  
Towres: they were secure and care-  
lesse, and gaue them selues to eating  
and dnyng, and pastyme: They fol-  
lowed the wyckednesse of the Heathen,  
and mocked the Prophetes of God, and  
despised his worde: They gaue them  
selues to couctousnesse and wrong: They  
grewe in pryde, infidelitie, and contempte  
of God: and therefore God dyd ar-  
rest them with Trouble, with pesti-  
lence, with famyne, with sword, with  
fyrre, with serpentes, with captiuitie, with  
destruction.

Wee of the Church of Englands, are  
vnthankfull to God for our Treasures,  
and Iewels, for oure houses and landes,  
oure vnitie and prynces: his blessed worde  
and Sacramentes, and manye other  
his vnspeakeable benefites and ryche  
blessynges of God. Wee thynke  
they come not from God, but from  
oure Parentes, from oure Friends,  
from oure witte and cunning, from our  
happye and labour.

C. iij.

and

and toures in the ayze to get vs a name.  
 So many heads, so many wittes, so many  
 common wealthes. Plato his *Idea*, Aristo-  
 tles felicitie, and Pythagoras numbers,  
 trouble most mens bzayns. Wisers and  
 woulers were neuer good householders,  
 deuilers and phansiers were neuer good  
 Common wealthes menne. Phaeton  
 thought that he could haue ruled Phebus  
 Chariot, but his body was too light for the  
 flying hoxses. Nimrod thoughte he could  
 haue buylded a toure to heauen, but he  
 wrought cōfusiō vpon earth. The bzam-  
 ble thought it could haue shadowed all the  
 trees of Lybanon, but it bzought destruc-  
 tion. These light Phaetons, these deuiling  
 Nimrods, disturbing bzambles, phansie  
 many chariots and formes, deuise many  
 toures and plats, and promise many sha-  
 dōwes of common wealthes, but the ende  
 of all is infidelitie, confusion & destruction.  
 The figtree woulde not leaue his sweete-  
 nesse, the oliue tree his fatnesse, the vyne  
 his wine, wherewith he dyd cheare both  
 God and man: neyther shoulde we leaue  
 the sweetnesse of vnitie, the fatnesse & sub-  
 stance

stance of religion, the swine of obedience,  
which do please both God and man, and be  
caried away with the b2ambles of infide-  
litie and confusion.

We grow secure & carelesse, we eate,  
we drinke, we buye, we sell, we plant, we  
buyde, we pastime, and make merie.  
Euery one looketh that an other shoulde  
serue God, they care not to serue God  
them selues. They thinke that Job shoulde **Job. 1. 5**  
pray and sacrifice for them. The spirituall  
men (say they) shoulde keepe hospitalitie,  
the spirituall men shoulde see the people  
taught, should giue almes, should liue ac-  
cording to their profession: most true, and  
therefore shoulde Gentlemen, and Noble  
men keepe hospitalitie, should see the peo-  
ple taught, giue almes, lyue according to  
their profession. For all be, or ought to be  
spirituall men. I knowe not whence that  
distinction of spirituall and tempo2al men  
came, I suppose from beyonde the Alpes.  
The worde of God dothe acknowledge no  
difference of man but spirituall or carnal: **1. Cor. 3. 16**  
and carnall none shoulde be. You are (sayth  
S. Peter to all generally) a chosen people,



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a regall priesthode, a holy nation, that you should shew forth the vertues of him that hath called you out of darknesse into marvellous light. But these that be called spirituall men haue their livinges for the sayde purposes: and so haue they whome we call tempoꝛall men also. Their landes be not their owne, they haue them not of their friends, they haue them from God,

2. Cor. 4. 7

Mat. 25. 15 according to his receipt: for one talent of the seruaunte and labourer: for two talentes of the farmer and marchaunt: for thre talentes of gentlemen and knights: for mo of the Nobles and Counsaylours: for most of the Princes: whosoever hath most living and authoritie, is most bound to walke in the feare of God, and to see such as be vnder his gouernment brought vp in the knowledge and feare of God.

Luc. 16. 1.

For every one is Gods Stewarde, and every Stewarde is bound to make his accompte, according to his receipte, and charge.

We despise Gods woꝛde, and mocke  
his

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his Ministers, wee blaspheme God, and  
abuse his holy name, we worship strange  
Gods, our belly, our purse, our birthe,  
our landes, our witte and authoritie: we  
trust moze to Belzebub of Ecceron, and 2. Reg. 1. 2  
Apollo of Delphos, to cōiurers and south-  
sayers, than to the Prophetes, and Apo-  
stles. Euery man hunteth his brother Mich. 7. 2  
with a nette: Euery man hunteth after  
Naboths vineyard. Such as haue Lord-  
shippes and Manours, long after Pa- 1. Reg. 22. 17  
boths little field. They that haue to much,  
or spente too much, long after the vyne-  
yardes of poore Parsons and Vicars, and  
other that labour full truely in God his  
vineyard.

We swell in pride & contempt of God  
and man, disdainning one another, contem-  
ning one another, and are sozie that an  
other dothe line or thine by vs: And yet  
we thinke that God can not, or dothe not  
see it. We are clothed with the fig leaues Gen. 3. 7  
of authoritie, of parentage, of friend-  
shippe, of selfe loue, of flatterie, dissem-  
blyng, and our owne fantasies. Well, our Gen. 11.  
language hath not bene confounded: our  
houses

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**Exod. 17. 2** houses smitten downe : the Amalechites  
haue not preuailed agaynst vs in warre :  
**2. Reg. 25.** Nabuchodonozor hath not killed our chil-  
**7.** dren befoze our faces, bound vs in chayns,  
caried vs away captiues : we haue not  
**1. Mach. 9** bene stricken with palleis : let vs not des-  
**Rom. 2. 4.** pise the great pacience and long suffering  
of God. We knowe what hath bene : God  
knoweth what may be, and shall be. But  
be these things as they shall be, yet if these  
two bayliffes can not finde vs, God hath a  
thirde Bayliffe, Bayliffe Age, which will  
finde vs out, and cause our strong men or  
legges to bowe, the keepers of our house  
and handes to tremble, our grinders and  
teeth to decay, those that looke out of the  
windowes and the eyes to be blinde, the  
dozes and lippes to shut, sleepe to sayle, the  
dabghters of Musicke & eares to be deafe,  
the Almond tree and head to be whyte, the  
highe ones and shoulders to sticke vp, the  
capers and reynes to waste : for all these  
when we seele them in our selues, or see  
them in others, be Gods bailiffs to warne  
vs, and tell vs that it is time for vs to  
prepare our selues to beginne to remem-  
ber,



ber, and serue God:

But some can vse them selues so cunningly, that Bayliffe trouble shall neuer finde them. For if he seeke them with poerty, they wil make stones bread rather than want. They will hozd vp their cozne and wares, vntill the pozer sozt hath sold, and then sell it at their owne price, or keepe it vntill it be rotte. They wyll varnishe their wares, and make them shewe fayze to the eye, though neuer so bad to the vse: or they will leaue their naturall and lawfull trauell, and vse vnnaturall and vnlawfull multiplication of money: or they will sell their landes and line by vsurie: or they will set their landes vpon the last, and stretch them from sixe pounce a yere to sixe scoze pounce a yere. Or they will make all fish that commeth to net by Sea or by lande, or they will transporte cozne, butter, cheese, and all kinde of good necessaries, and that to them that nether loue Gods worde, nor this countrey: or they will sell their landes thre or foure times to be sure.

If trouble seeke the by losse of friends,  
they

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they can comfozte them selues with the comoditie that they reape of their friends goods and lands, after they haue woꝛne blacke a while.

If trouble take them by displeasure, they will say that white is blacke, and blacke white: they will runne with the hare, and holde with the hounde: they will cary fire in one hande, and water in another: They will play *Ait, Aio, Negat, Nego*. They will leaue truthe, iustice, and equitie, and play the Englishe Coliar, who first met king Henry the sixte souldiers, and was beaten of them, for that he sayde he serued king Edward the fourth: Next he met king Edward the fourthes souldiers, and was beaten of them, for that he sayde he serued king Henry the sixt: Afterwarde he met a thirde bande of men, to whome he answered he serued the Diuell, who when they had him be gone in the diuels name, so he answered he would: for quoth he, I haue bin beaten of king Henries men, and king Edwards men, for answering that I serued the one, and then the other, and now I haue sayd I serue the Diuell, I go without

without burte, he is the beste master I  
met with this morning. They will leane  
their dueties towards God, their Prince,  
and their countrey, rather than by displea-  
sure to fall into trouble.

Some partly by the goodnesse of nature,  
partly by diet and exercise, partly by medi-  
cines, will order their body in suche sorte,  
that Baylisfe sicknesse shall not finde the.  
And some with faire and pleasant houses,  
with their warme and softe apparell,  
with their choyse of meates and drinkes,  
with their severall pastimes and recrea-  
tions wil cherish baylisfe Age in such sort,  
that he shall little or nothing griue them.  
Mary yet God hath one sure and trustie  
Baylisfe, Baylisfe Death, whiche neuer  
fayleth him. For he neuer returneth, *Non  
est inuentus in balnea mea*, but bringeth *cor-  
pus cum causa*. Be he olde, be he young,  
ryche or poore, Lozde or Ladie, Knight  
or Emperoure, he keepeth them without  
bayle or magnyfyce. This Baylisfe can  
neyther bee deceyued by subtiltie, nor al-  
lured by beautie, nor corrupted by money,  
nor withstood by strength.

When



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When death commeth there is no waye  
to escape: Be it to day, be it to morowe,  
it will be, it is a debte, it muste be payde.  
Strive man neuer so muche, this sentence  
definitive of God shall neuer be reuerfed,

Gen. 3. 16. earth thou arte, to earth thou shalt. Live  
you neuer so long, you must say with Job:

Job. 17. 13 The graue is my house, darknesse is my  
bedde, I sayd vnto rottennesse, you are my  
father: I sayd vnto the wormes, you are  
my mother, you are my sisters.

What say some, I haue in bank a hun-  
dred thousand pounds, my plate, my iew-  
els, my landes are woorth as muche: and  
yet must you say: The graue is my house,  
darknesse is my bedde: yet muste you say  
to rottennesse, you are my father, and to  
the wormes, you are my mother, you are  
my sisters. But I am able to ouerrule a  
my case in the lawe, I am able to be an  
Embassadour through the worlde, I haue  
the knowledge of all founings and learning.  
I am able to serue any Prince in the field,  
I am able to bee of Councell with anye  
Prince Christian. Yet must you say, the  
graue is my house, &c. I am a gentleman,

a Noble man, I came in with the conqueror, I can fetch my pedegree long before the Conquest, a King was my father, a Queene was my mother, a King my brother, a Queene my sister: yet muste you say, The graue is my house, darknesse is my bed: yet must you say to rotnennesse, you are my father, and to the wormes, you are my mother, you are my sisters. For the silver threads & sinewes shal stretch, your golden caule and bryne skynne shal shrinke, your spring and hart, your pipes and Arteries shal fayle, your cisterne and wheele, your liuer & stomacke shal be dried vp, and consumed, and man shall goe to his long home, and duste to earthe, from whence it came. And now followeth the thirde principall lesson.

That eche one shall rise agayne, and giue an accompt to God of his doings.

**T**he earth is a mistresse vnto vs of our resurrection: whose trees, floures and hearbes doe dye in winter, and reuiue in sommer. The day, the moneth, the yeare, the spring, the sommer, & winter, do passe,

D.

and

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& retorne againe, & teach our resurrection. We our selues once in .24. houres do as it were dye in sleepe, but the morning awaketh vs out of sleepe, & sheweth vs a manifest token of our resurrection. But we maruel how the dry and rotten bones can be fetcht out of the Sea, out of the earth, out of the ashes agayne. He that fetcheth the sunne out of his caue euery morning: he that (as it were) quickeneth the deade

**Rom. 17.8** **¶** Whoe euery mometh: he that caused Aaron his rodde, that had bene many yeres dried, in one night to bud, blossome, & beare ripe Almonds, can also bring y<sup>e</sup> dry bones out of the graue, sea, & ashes, & cause them to beare ripe & perfect flesh. And why shuld we doubt, that of the rotten body a perfect body may spring, since we see by dayly experience that of rotten corne perfect corne doth grow, and that of rotten seedes & kirkels perfect seedes & kirkels do come, which be clothed with stalke, huske, & leaues: and this mortalitie shall put on immortallitie, and this corruption incorruption. **John. 5.**  
**1. Cor. 15. 53.**  
**Job. 5. 25.** The houre shall come, when all that be in the graue shall heare the voyce of the Sonne



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Sonne of **G D D**, and shall come forth.  
**Rom. 8.** If the power of him that raised up **Rom. 8. 11**  
Jesus from the dead dwelleth in you, he  
that rayled up **Chziste** from the dead shall  
also quicken your mortall bodies. For as  
in Adam all doe dye, so in **Chzist** all shall  
bee made alpyue. **Apoca. 20.** I sawe (sayth **1. Cor. 15. 22.**  
**S. John**) a greate white thzone, and one **Apo. 10. 11**  
that sate on it, from whose face fled away  
bothe heauen and earth. I sawe the dead  
bothe great and small stande before **God.**  
For the sea gaue vp hir dead that were in  
hir, and death, and the graue gaue vp the  
deade that were in them; and they were  
iudged euery one according to their woꝝ-  
kes. Whosoeuer was not wꝛitten in the  
booke of lyfe, were caste into the fyre. As  
**S. John Baptist** sayth, he hath his fanne **Mat. 3. 12.**  
in hys hande, and wyll make cleane hys  
floꝝe, and gather hys **Wheate** into his  
garner, but will burne vp the chaffe with  
vnquenchable fyre. In the tyme of **Har-** **Math. 13.**  
uest, in the ende of the world, the Sunne **30.**  
of mar shall sende forth his Angels, and  
they shall gather out of his kingdome, all  
thyngs that offende, and them that do ini-  
**D. y.** quitte;

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quitie, and shall caste them into a foznace of fire, there shall be wæping and gna-  
shing of teeth: Then shall the iuste shine as the sunne in the kingdom of the fater.

Math. 13.

47.

The kingdome of Heauen is lyke vnto a draw nette, cast into the Sea, that gathereth of all kinde of things: which when it is full, men drawe to lande, and sitte and gather the good into vessels, and cast the bad away: so shall it be at the ende of the woꝛlde. The Angels shall goe forth and seuer the good from the badde: and shall cast the into the foznace of fyre, there shall be wayling and gnashing of teethe.

Math. 25.

31.

the Sonne of man cometh in his gloꝛie, and all the holy Angelles with him, then shall be gathered all Nations, and he shall separate them one from an other, as a shepheard separateth his sheepe from the Goates. And hee shall sette the Sheepe on his ryghte hande, and the Goates on the lefte: Then shall the Kyng saye to them on his righte hande, Come ye blessed of my ffather, enherite ye the kingdome prepared for you from the foundation of the woꝛlde: Then shall he saye to them

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them on the lefte hande, Depart from me  
ye cursed into everlasting fire, whiche is  
prepared for the Diuell and his Angelles.  
And therfore S. Paules rule to the Corin-  
thians is very necessary, where he sayth :  
Let every man take heed, holwe he buylde <sup>1. Cor. 3. 11</sup>  
deth, for other foundation can no man lay,  
than that which is layde, whiche is Iesus  
Christ. And if any man buylde on this fou-  
dation, golde, siluer, precious stones, tym-  
ber, hay, or stubble: every mans work shall  
be made manifest, for the day shall declare  
it, bicause it shall be revealed by the fyre :  
and the fyre shall trye every mans worke  
of what sort it is. If any mans work that  
he hath buylt vpon, abide, he shall receiue  
wages, if any mans worke burne he shall  
lose. Beholde the Lorde will come with  
fire, and his chariots like a whirle winde,  
that he may recompence his anger with <sup>Esa. 66. 15</sup>  
wraath, and his iudgement with the flame  
of fire : for the Lorde will iudge with fire  
and with his sword all flesh. Thou after  
the hardnesse of thy heart, whiche can not  
repent, heapest vnto thy selfe wraath in the <sup>Rom. 2. 5</sup>  
day of wraath, and of the iust declaration of

D. iij.

the



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the iust iudgemēt of God, who wil reward  
euery one according to his woꝝks, that is,  
to them which by continuance of well do-  
ing, seeke gloꝛie & honour, & immortalitie,  
eternall life: But vnto them that are con-  
tentious, & disobey the truth, and obey vn-  
rightuousnesse, shall be indignation and  
woꝛth, tribulation and anguiſhe, vpon the  
soule of euery man that doth euill. For we  
2. Co. 5. 10 must all appeare befoze the tribunall seate  
of Chꝛist, that euery man may receiue the  
things that are done in his body, according  
to y<sup>e</sup> he hath don, whether it be good oꝛ euil.

Learnethetfoze to remember your ma-  
ker in the dayes of your youth, foꝛ eyther  
trouble will come, oꝛ sicknesse will come,  
oꝛ age will come, and death wil come, and  
we shall rise agayne, and the Judge will  
come, which wil neyther shewe fauour oꝛ  
mercy, noꝛ receyue money, noꝛ allow re-  
pentance. Heere let euery soule repent  
whilst there is place and time foꝛ mercy:  
foꝛ there is onely time & place foꝛ iustice.  
The day of iudgement shall come, in the  
which pure hearts shal moze auayle, than  
fayze woꝛdes, and a good conscience than  
great

great Treasure. And though some may  
thinke that that day is far hence, let him  
be sure, that his last day is not far hence:  
And looke how this his laste daye in this  
world shall take him, so shall the last day  
in the next world finde him. For suche as  
he dyeth in this daye, suche shall he be iud-  
ged in that day. And therfore *S. Hierome*  
sayth well, whether I eate or drinke, or  
what soeuer I do, me thinke I heare this  
sounde alwayes in my eares: *Surgite mors Hiero.*  
*tui, & venite ad iudicium*, Arise ye dead, and  
come to iudgement. God be mercifull vnto *Pla. 66. 1.*  
to vs, and blesse vs, and shew vs the light  
of his countenance, and be mercifull vnto  
vs, that in the youth of this life we may be  
thankfull to the mercifull and gracious  
God, for his infinite mercies & blessings:  
And that we may learne to beleue in him  
as almightie, to feare him as iust, to loue  
him as mercifull, to be zelous in his truth,  
holy and constant, that we may girde our  
selues with truth, put on the brestplate of  
righteousnesse, the shoes of peace, take the  
shilde of fayth, the sword of the spirite,  
which is the worde of God, and the helmet  
of

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of saluation, and to watche, and pray with  
all perseuerance, that we may keepe the  
garments of innocency, labour the worke  
of God in the day of thys lyfe, yelde the  
sweete grapes of iudgement, caste oure  
bzeade vpon the waters of the pwoze, that  
when Christe Iesus shall come to iudge  
both quicke and dead, we maye be deemed  
the good coxhe to be layde vp in the gray-  
ner of blisse, the good fishe to be put into  
the vessels of glozy, and liue for euer  
with God the father, God the  
sonne, and God the  
holy Ghost:

To whom be all honour, prayse,  
and glozy, bothe nowe,  
and euermore,  
Amen.





